



Harvard Divinity School

Catalogue of the Georgian Manuscripts in the Cambridge University Library

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HARVARD THEOLOGICAL REVIEW

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CATALOGUE OF THE GEORGIAN MANUSCRIPTS IN THE CAMBRIDGE UNIVERSITY LIBRARY

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HARVARD UNIVERSITY

THE Georgian Manuscripts of the Cambridge University Library, described below, might properly be called Georgian manuscript fragments. They are without exception individual leaves of different codices which have come into the possession of the Library at different times and from various sources. The date of the documents varies over a wide range, from the earliest period of Georgian literary activity down to the last century, and the type of scripts employed is equally varied.

The provenance of these leaves is for the most part uncertain. Nos. 1 and 2 come from the Genizah of the Jewish Patriarchate at Cairo, and form part of the Taylor-Schechter Collection. The other leaves were acquired from I. von Tischendorf in 1876.¹ No. 3, as we shall see below, is a fragment by the same scribe who wrote a manuscript now at Oxford, which was once at Jerusalem; another is clearly Sinaitic in origin; and I should be inclined to believe that the majority of the fragments are derived from these same sources.

The importance for Georgian literature of these fragments, several of which are torn, stained, and very illegible, is out of all proportion to the size of the collection. The two palimpsest fragments of Jeremiah, together with another leaf from the same manuscript, which is preserved in the Bodleian, have opened up for us a wholly new epoch in the history of Georgian literature, and given an assured glimpse into its development at least two centuries earlier than had hitherto been possible. They afford a clue which led to the discovery of a series of kindred documents in the libraries of the Caucasus and elsewhere, and they have enabled us to add a new and unsuspected chapter to the history of the Georgian language. These revelations have

¹ Letter from A. F. Scholfield under date of January 27, 1931.

had unanticipated repercussions in other fields, such as the textual criticism of the New Testament. The fragment in capitals of IV Kingds. is one of the four bits of Georgian Old Testament text which we possess in this script; one of the others being the section of Jeremiah just mentioned. The portion of the *Μαργύριον* of the Homerites is apparently a fragment from a sister codex to the Oxford manuscript, and moreover this latter tome appears to be an autograph of one of the most remarkable Georgian ecclesiastical worthies — Prochoré, who founded anew the monastery of the Holy Cross at Jerusalem about the year 1038.

I have accordingly gone into some detail in discussing the various fragments, and in particular have felt it advisable to examine carefully the text of the passages of Jeremiah. This portion of my study I have made into a separate article, which follows the technical description in the catalogue.

In the Catalogue here presented the fragments are arranged in approximate chronological order, The following tables exhibit the parallels between my own numbering and the accession numbers by which the leaves themselves are recorded in the Cambridge University Library.

Georgian MS. 1	Taylor-Schechter MS. 12,183
Georgian MS. 2	Taylor-Schechter MS. 12,741
Georgian MS. 3	MS. add. 1890.1 (6)
Georgian MS. 4	MS. add. 1890.8 (7)
Georgian MS. 5	MS. add. 1890.3 (15)
Georgian MS. 6	MS. add. 1890.4 (10)
Georgian MS. 7	MS. add. 1890.5 (9)
Georgian MS. 8	MS. add. 1890.7 (8)
Georgian MS. 9	MS. add. 1890.6 (9)
Georgian MS. 10	MS. add. 1891.1 (15)
Georgian MS. 11	MS. add. 1891.2 (8)

Taylor-Schechter MS. 12,183	Georgian MS. 1
Taylor-Schechter MS. 12,741	Georgian MS. 2
MS. add. 1890.1 (6)	Georgian MS. 3
MS. add. 1890.3 (15)	Georgian MS. 5
MS. add. 1890.4 (10)	Georgian MS. 6

MS. add. 1890.5 (9)	Georgian ms. 7
MS. add. 1890.6 (9)	Georgian ms. 9
MS. add. 1890.7 (8)	Georgian ms. 8
MS. add. 1890.8 (7)	Georgian ms. 4
MS. add. 1891.1 (15)	Georgian ms. 10
MS. add. 1891.2 (8)	Georgian ms. 11

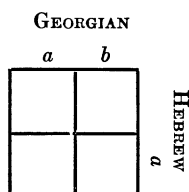
After these preliminary remarks we may now pass on to a description of the fragments themselves.

GEORGIAN MS. 1

(Taylor-Schechter MS. 12,183)

Fragment of a parchment leaf, roughly trapezoidal in shape, with a highly irregular outline. The extreme dimensions are: length 243 mm., breadth 184 mm. The parchment is of medium thickness, yellowed somewhat by age, and considerably stained and spotted. The edges are frayed from damp, and the body of the leaf is perforated here and there. The ink of the Georgian writing has eaten through the parchment in a few places where dampness has been at work, but the ink of the Hebrew writing has not done this.

The leaf is a palimpsest. The under (original) writing is Georgian in large capitals (*asomt'avruli*), while the upper writing is Hebrew. Each scribe wrote in two columns, but the Hebrew turned the page sideways, and, writing as he did from right to left, wrote crosswise over the Georgian, so that his first column is at the bottom of the Georgian page. The result can best be exemplified in a diagram.



We have here the major portion of the outer half of a Georgian manuscript leaf with a few fragments of the writing of the

inner column. In all, 18 lines are preserved in whole or in part in the outer column, and the incipits of 12 lines of the inner column. For convenience we shall term the outer column *a* and the inner column *b*. The width of column *a* is about 90 mm., and the distance between the columns about 20 mm. The Oxford leaf, which comes from the same manuscript and is complete, has 20 lines to the column; therefore two lines of the Georgian text have been lost here, either at the top or at the bottom.

The parchment was ruled lightly with a sharp point on the skin side with a single vertical guide-line for the outer column margins. The characters are written on the guide-lines. The ink of the Georgian script is now a bright orange brown, but it has been affected presumably by damp, and was originally the purplish brown which we often find in old Georgian manuscripts. That of the Hebrew is a reddish brown inclining to gray. Owing to the strong tinge of yellow, the under script comes out much better in the photograph than in the original.

The script is large, bold and striking, traced by the hand of a skilled scribe, but I should hardly call it elegant. As it is of great importance for Georgian palaeography, it has seemed advisable to give a careful tracing of the actual letters in addition to the facsimile reproduction of the leaf (Plates 1–2). This has been executed for the author by his wife (Plates 1A, 2A).

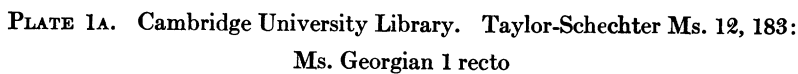
The date of the Georgian is a matter of conjecture, but for various reasons I am inclined to fix it about the middle of the eighth century. This point is discussed below, as will also be the palaeographical peculiarities of the script. This leaf is a portion of the same manuscript as No. 2, and also as manuscript Bodl. Oxon. Cod. Hib. C 1 (= manuscript Heb. 2672).

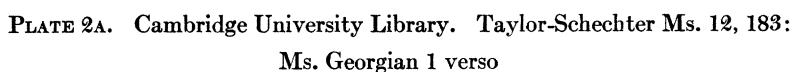
Contents

The Hebrew is a portion of the Jerusalem Talmud, Bābā Qāmā, ch. IX; it has been published by L. Ginzberg.¹

The Georgian text contains portions of Jeremiah xii. 10–16, in the so-called khanmeti dialect. It is here given in full as it

¹ See below, p. 225, note 4.





stands in the manuscript: a point in place of a character means that the letter is not fully preserved but is reasonably certain; two points (:), that it is quite dubious. Characters in square brackets are restored from the context.

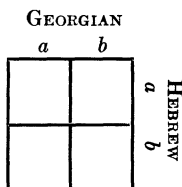
<i>recto</i>		<i>verso</i>
[.....]		[.....]
ლ[] : [] თ].
რად და ოჯა] : ოდ
ლად და ჭიღა] . [.] .
ოჯინოდ წარ		ოტნი სამკვდ
საწყმ[ედ]ელად		რეპელსა თვს] :
ჩემ თვს განგიწ[სა და კაცად] ა
ყოვნა განრ	თესით[კაცად [ქ]ოჯეყა] დ
ყოვნით ყოველი ქოჯ[ე] კით[ნასა თვსსა .] ირმაე
ყანაჲ : : რ ^ა არა მათ . ი[და ხიეოხ ოჯ] თ . . . ე
ვინ არს კაცი რ ^ა ნ	სა[კოჯეთოჯ სწავ] . . . ყა
მცა დაიდვა	ყა[ლით იხწაონ
გოჯლსა თვსა	ჯ . ო . . . [გზაჲ ერისა თვ
ყ ი აღსა		ჩემისაჲ : და ო
ვალი . . ოჯდაბ		ფოჯცვიდენ სა ანო :
ნო . . სა		ხელსა [ჩ]ემსა
დე სადრო		ცხოვე[ლ] არს . .
[] . . []		ოჟი ვჟა [.] . ას
[.....]		წავეს ა
		: : : : [] ო

GEORGIAN MS. 2

(Taylor-Schechter MS. 12,741)

Two fragments of parchment forming part of the same leaf. This is incorrectly placed in the glass: the two sections should be transposed without turning. The width of both fragments is 230 mm.; the height is 116 mm. for A; 103 mm. for B; 20 mm. between columns. Each contains approximately one third of the leaf, from the top and the bottom of the page. This is a part of the same manuscript as No. 1 and as the Oxford leaf, but the script is distinctly smaller.

The fragments are roughly rectangular in shape, but the lower (*resp.* upper) margin is very irregular. They are palimpsests, but the Hebrew writing runs in the opposite direction in relation to the Georgian to what was the case in No. 1. In fragment A, parts of 8 lines are preserved in the left-hand column, parts of 5 in the right; in fragment B, 6 in the right and 4 in the left.



The fragments are somewhat more stained than is the case with No. 1, and none of the Georgian is left unconcealed by the Hebrew writing; but most of the Georgian text can be deciphered. It is not clear whether the writer of the Hebrew wrote in two columns or not. We reproduce the text (Plates 3, 4) and give a tracing of the under writing (Plates 3A, 4A).

The Hebrew text contains parts of the Jerusalem Talmud, tractate Bābā Qāmā, ch. VIII, published by L. Ginzberg.²

The Georgian contains recto: Jeremiah xx. 9b–10b and 10b–12, and verso: Jeremiah xx. 12–14, 14–16. The transcription follows:

ვითარცა გეცხლი ადგზე
 ბოვლი შემწეუ
 ღი ძოჯაალთა
 ჩემთა და და
]ჯგხნდი . [

] : ღი რ დ [
 ::::: გახა ::::: ხ
 ხა ცოეს ხ^ო თოჯ
 და შეხოჯძლოთ

მას და მოვი . [
 შოვრის გეძ[ა]ა
 ჩ^ონი . მის გ . [
 და ო^ოი ჩემ .
 ვა მ . . . მო : ი
 მ შედ მისა
]ვდეს
 [დ . [

::
 ო^ოლ ძალთა[
 გამომ[.]დგ : []
 ხიმართლი :
 გოვლის ხმის მყო

² See below, p. 225, note 4.

Ը
 Ծ
 ԴԻՆ ԽԴԳՇԴ Բ
 ԺՆԵԵ
 Դ ԾՈՂԵ Ե
 ԴԵ ԺՆԵԵ

Ի ԲԵ
 ԺԴԵ ՈՇ
 ԳՇՅ Ղ ԲԺԴԵ
 ԾԵԴԵ ԵԵԵԵԵԵԵ

ԴԴԵՈ ՂՈԿԵԴԵԵ
 Ե ԺԿՈԿԺԴԵ
 ԺԴԴԵԵԵԵ
 ԵՈԿԴԴԴԴԴ Դ
 Գ Ը Ը ԿԴԲ
 Ի Դ Ծ
 ԺԴ Ե

ԺԵՈԿԵԴ ԴԾԴԾ Ը
 ԺԵԲԴԴԴԴԴԴԴ
 ԲՈԿԴԴԴԴԴ Ի
 ԵԵ ԵՈԸԴԴԴԴ
 Ծ ԴԴԴԴԴԴԴ

PLATE 4A. Cambridge University Library. Taylor-Schechter Ms. 12, 741:
 Ms. Georgian 2 verso

[ფე]ლო გოვლისა

[და თი]რგოვმელ

[თაო] მიხილა[ვს]

]შოვრის გე

ბაჲ . ა . შენ

გან ე . ვ

მი . .

მშოჯა მე დედა

მან ჩემმან

ნოჯ ხიყოფინ

ხალგოველ წყ

ეულ ხიყავნ[.]

. . . .

[ბო]როტ[]

[] . თ :

: ბოჯლ ხიყავნ

: ო . . რ^ოლსა

. . დღესა

მას რ^ოლსა

[] : ინან[]

[] ხ მისთა[]

ბაჲ განთიად

და ვალაღაება

GEORGIAN MS. 3

(MS. Add. 1890.1)

Fragment of a page of thin parchment, originally white but now stained brown, which has obviously been removed from a binding. Georgian text in two columns, of which but one third of outer one preserved. On the back the text is badly worn and in part covered with glue, on which is offset Greek minuscule writing of ca. saec. XIV. The fragment is roughly rectangular, 149 by 136 mm.; width of column 78 mm.; space between columns 18 mm. Script small asomt'avruli of Sinai-Palestinian type. Ink black-brown. 15 lines of text preserved. Contains I Kings. xxiv. 3 ff. We give a reproduction of the recto (Plate 15). In brown paper envelope.

recto

რ^ო მოჰკუეთა მან კიდღ
იგი სამოხლისა მიხისაჲ
და ჰ^ოქა ღოთ კაცთა მათ
მისთა ნოჯ იყოფინ ჩემ
და ღოისა მიერ არა ვყ
ო სიტყუაჲ ეგე ო^ოისა ჩ
ემისა ზ^ოა . რ^ო ცხებელი
ო^ომ არს იგი: და არწმელ
ჳნა ღოთ კაცთა მათ მ

. . ა ღოთი
. ა ქ^ოყნდ დ
ხგა მა სა]
ულს . რი
სიტყუა
რი გეტყჳ
მიეგზ ს^ოლ
აჰა ესე[რა
ლნთა იზი

ისთა ამით სიტყვთა და	ენა ვჲრ
არა უტევნა იგინი აღ	ელთა .
დგომად და მოკლვა	ამას შ
დ საულისა:	გგე მ .
და აღდგა საულ გჲნთი	და . . .
აღ	ო

On the verso only a few words can be deciphered in the right-hand column: the left is hopeless:

სთახ
მწყხო
საზა და . . მთ
. მომბადებად: end of line.
დჲთ და გჲცნი იგი მ
იყვნეს შინაგანსა
მას ქუაძსა

The Greek text of Codex B for the passages preserved is as follows:

vs. 4 . . . καὶ Δαυεὶδ καὶ οἱ ἄνδρες αὐτοῦ ἐσώτερον τοῦ σπηλαίου ἐκάθηντο. . . .

vs. 6 . . . ὅτε ἀφείλον τὸ πτερύγιον τῆς διπλοΐδος αὐτοῦ. Ἰκαὶ εἶπεν Δαυεὶδ πρὸς τοὺς ἄνδρας αὐτοῦ· Μηδαμῶς μοι παρὰ Κυρίου, εἰ ποιήσω τὸ ῥῆμα τοῦτο τῷ χριστῷ Κυρίου, ἐπενέγκαι χεῖρά μου ἐπ' αὐτόν, ὅτι χριστὸς Κυρίου ἐστὶν οὗτος. ὁ καὶ ἔπεισεν Δαυεὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, καὶ οὐκ ἔδωκεν αὐτοῖς ἀναστάντας θῆσαι τὸν Σαούλ. καὶ ἀνέστη Σαούλ . . .

GEORGIAN MS. 4

(MS. Add. 1890.8)

One leaf of cream-colored parchment, 182 by 112 mm., script of original hand 135 by 104 mm., 22 lines to basic script, one column. Ruled faintly with sharp point, double guard-lines. Ink sepia brown, rather faded; headings in cinnabar. Written in Sinaitic nuskhuri, rather small, with corrections and additions by hand of Ivané-Zosimé (fl. 972–994 at St. Catherine's

on Mt. Sinai), hence saec. x. At top of page, quaternion mark ·:ჭ:: that is, 6. Contains a leaf from a euchologion, or prayer-book:

recto

ლცჳა მკჳნაჯართა ზა : რჳი ყოველთა ადგილა ზრ და ყლჳთა სცნრებელად გამოაჩნდები .

Prayer for travellers: "Thou who art in all places and appearest to all for salvation."

ლოცვაჲ გულის სიჳტყთა თჳს . ოჳო ღმთო ჩნო რწნა ტად და მსგვსოდ შოდ შეჭქმენ კაცი და შთაჭბერე მას ხული ცხოველი

Prayer concerning passions: "Our Lord God, after whose image and likeness thou hast created man, and hast infused into him a living soul. . . ."

ლცვა ბრჳიხა ყჳსა ეჳსა : ოჳო იხილე ჳმჳი(?)ჩნო

Prayer of a monk (γέρων) at all times: "O Lord who be-holdest our truth."

ლცჳა მოგზრთა (sic) ზა

Prayer for travellers [in hand of Ivané-Zosimé].

verso (basic hand)

ძმამან ჳკითხა ვისმე : უცნებაჲ შემემთხუვის რაჲ ვყო ვეზიარო ანუ არა გორცხა და სისხლსა ჳეჳსსა .

A brother asked a certain one: admonition concerning a meeting; what shall I do? Shall I let him partake or not of the flesh and blood of Christ . . . [Part of text relined in blue-black ink. A bit of the Apophthegmata patrum].

Hand of I. Z: ლჳა მაზალესი (? smeared and illegible) inc. ოჳო ყიჳსა მპყრობელო, O Lord Almighty: at end in capitals ესე ღამესა ეამთა მე—ჭ ჳბოლო, This shalt thou find in the 8th hour of evensong.

Hand of I. Z.: ლჳა ყლჳსა ემჳსა თქჳლი წჳთა მცჳლთაჲ, Prayer for every hour; a saying of the holy apostles: inc. ვილოცავ შენდამი ოჳო, I pray unto thee, Lord.

GEORGIAN MS. 5

(MS. Add. 1890.3)

Fragments of three leaves of fine white parchment, lightly ruled with fine point on skin side. Two columns with 34 lines to a column, with single guide-lines for edges. The ink is blackish-brown. The leaves in their complete state measured 384 by 265 mm.; the columns 295 by 80 mm. with a gap of 24 mm. between columns. The script is a bold, stout, sloping nuskhuri, undoubtedly by the same hand as the Bodleian manuscript Georg. 1; this, as P. Peeters has shown,³ is that of Prochoré, who founded the Georgian colony at the monastery of the Holy Cross near Jerusalem between 1038 and 1042. See Plate 6.

Contents

f. 1-2. Fragments of the *Μαρτύριον τοῦ ἁγίου Ἀρεθᾶ καὶ τῶν μετ' αὐτοῦ* (BHG,² 166, p. 26, and BHO, 94-106). This belongs to the older version, the text of which is published by J. G. Boissonade, *Anecdota Graeca*, V, Paris, 1823, pp. 1-62, and thence in *Acta Sanctorum* Oct. X, 721-759. The fragments are from the earlier portion of the text. The fragment does not form part of the Oxford ms., as this passion does not appear in that corpus at all. We transcribe the text with the corresponding Greek passages.

f. 3. This text appears to form part of a life of St. Rhipsimé. Exactly what version the fragment belongs to is difficult to say. In any case it has nothing to do with the metaphrastic Georgian version published by L. Melikset-Bekov from ms. 384 (saec. xi) of the Society for the Extension of Literacy among the Georgians (Tiflis 1920). We give the fragment with an English translation.

recto 1a

ხ⁶ სოფელი ომეროტე
[ლთაჲ] ზრქჳან საბა .
] ურებაჲ
· უ
ო

μόνη ἢ χώρα τῶν Ὀμηριτῶν, ἥτις
λέγεται Σάβα, κατείδωλος ἐν δοκή-
σει . . .

³ *Analecta Bollandiana*, XXXI, 1912, pp. 301 ff.

recto f.1b

და ძუელთა ჟამთა
 რ^ალსა ჟამსა იძლია
 მეფე იგი ომეროტელ
 თამ ჭურთამ
 ივლტოდა და შევიდა
 მათათა რ^ალთა მე მოც
 ვულთა და ძნელვანთა :
] მდიჭცა ელისაძა
]მეფე ეთიოპე
]სამეფუოდ
]და დაუტევა
]და ერის
 [. ვად ყ^ალი
]ისა :-
]იძლ[

καὶ παλαιῶν χρόνων. συνέβη δὲ
 ἡττηθέντα τὸν Ἰουδαῖον βασιλέα
 τῶν Ὀμηριτῶν φυγεῖν αὐτὸν καὶ
 ἐν ὄρεσιν ὄχυροῖς φρουρεῖσθαι,
 ὑποστρέφαι δὲ Ἑλεσβὰν τὸν βα-
 σιλέα τῶν Αἰθιοπῶν ἐν τῇ ἰδίᾳ
 βασιλείᾳ, ἐάσαντα στρατὸν καὶ
 στρατιάρχην ἕνεκα παραφυλακῆς
 πάσης τῆς τῶν Ὀμηριτῶν χώρας.
 ὁ δὲ μισόκαλος δαίμων. . . .

verso f.1a

მის ჟამისათა მათ
 თვს ქ^აენეთა მისი
 მის გან მეფეობისათა:
 და შ^ად შეპყრობისა
 და მოხრვისა ყლოთა
 ქ^აენეთამა ადმ
 რა ერი თვსი ზრძო
 ლად პ^ავლ თ^აქმლ[ისა
 მის თ^ას ქ^აე^ას მ[
 რისა ქ^ალ^აქის[
 მსა დაპყრ[
 რ^ა არს ს^ა + [
 რიტელთა[
 ით გერძ[
] . რ^აი[
] . [

καὶ μετὰ τὸ πάντας τοὺς ὑπ' αὐτοῦ
 συσχεθέντας ἀνελεῖν Χριστιανούς,
 κινεῖ τὰ στρατόπεδα αὐτοῦ κατὰ
 τῆς εἰρημένης φιλοχρίστου πόλεως
 τῶν Νεγρानιτῶν, πρὸς τὸ πορθή-
 σαι αὐτήν. ἔστιν δὲ ἡ χώρα τῶν
 Ὀμηριτῶν ἐκ νότου. . . .

verso f.1b

და არს სამეფვისა
 დღისა გზა [
 ვინ ლ[
 ს^ა +[

Ἡ δὲ Ῥωμανία ἐκ βορρᾶ τῆς τοι-
 αύτης χώρας μονὰς ἐξήκοντα, ὥστε
 διοδεύεσθαι. . . .

recto f.2a

და ფსალტათა მგა *καὶ τὰς ψαλτρίας τὰς ἀδούσας*
 [ლ]მბელთა ღამისათა
]სათაჲ . ყოლთა
]დოთისათა *νυκτὸς καὶ ἡμέρας ἐν τοῖς σεβασί-*
]და
]სა: *μοις τοῦ Θεοῦ οἴκοις. . . .*

recto f.2b

და ნათელ ვიდეთ:— . . . *βεβαπτίσμεθα. ὁ δὲ βασι-*
 ჰოქა მოთ მეფემნ : აჰა *λεὺς εἶπεν· Ἴδον οἱ Ῥωμαῖοι*
 ესერა ჰრემთა ცნეს *ἐγνωσαν ὅτι ἄνθρωπον ἐσταύρωσαν*
 ვოდ გაცი ჯროს აცუეს *οἱ πατέρες ἡμῶν ἐν Ἱερουσαλήμ,*
 მამათა ჩონთა . რონი იყვნეს *ὄντες ἱερεῖς καὶ νομοδιδάσκαλοι, ὃν*
 იოჭლმს მდღელნი *βλασφημήσαντα τὸν Θεὸν ἐμα-*
 და შჯულის მეცნიერ *στίγωσαν καὶ ἐνύβρισαν, καὶ ἀσχή-*
 ნი . რონ ჰგმოდდა ღოა . *μονι θανάτῳ ἀνείλον, καὶ . . .*
 გუემეს იგი და აგინეს *οὐχὶ ὡς Θεόν. διὰ τί οὖν ὑμεῖς*
 და უშუერიოთა სიკუ *πλανᾶσθε ὀπίσω τοῦ ἀνθρώπου*
 დ]ილითა აღასრულეს *τούτου; μὴ βελτίους ὑμεῖς ἐστε*
 რონ]არა იყო იგი ღოთ : *τῶν Ῥωμαίων τῶν λεγομένων Νε-*
]სა თვს თქნცა *στοριανῶν, οἵτινές εἰσι παρ' ἡμῖν*
]ით შედგომად *μέχρι τοῦ παρόντος, καὶ λέγουσι*
]მის : ნუ უკუჭ *ἡμῖν ὅτι Θεὸν αὐτὸν οὐκ ἔχομεν,*
 უ]მჯოდეს ხართა *ἀλλὰ προφήτην Θεοῦ. οὐκ ἀπαιτῶ*
]ა . რლოთა ღირ *ὑμᾶς, ὃ Νεγρანიταί, ἀρνήσασθαι*
]ტორეან . რონი *τὸν Θεὸν ποιήσαντα τὸν οὐρανὸν*
]თონა მყოფ *καὶ τὴν γῆν, οὐδὲ προσκυνῆσαι τῷ*
 აქა]მდმდე . და *ἡλίῳ καὶ τῇ σελήνῃ*
]ვედენ ჩონ
]რა . ჰმსახუ
]დ წწოცლსა : .
 გეტყ]ვ თქნც
]ელნო . უვა
]აად ღოა ცათასა
]ისასა . არცა
 თაყუანის]ცემად მზესა
 არცა მთ]ევარესა გინა



PLATE 1. Cambridge University Library. Taylor-Schechter Ms. 12, 183:
Ms. Georgian 1 recto

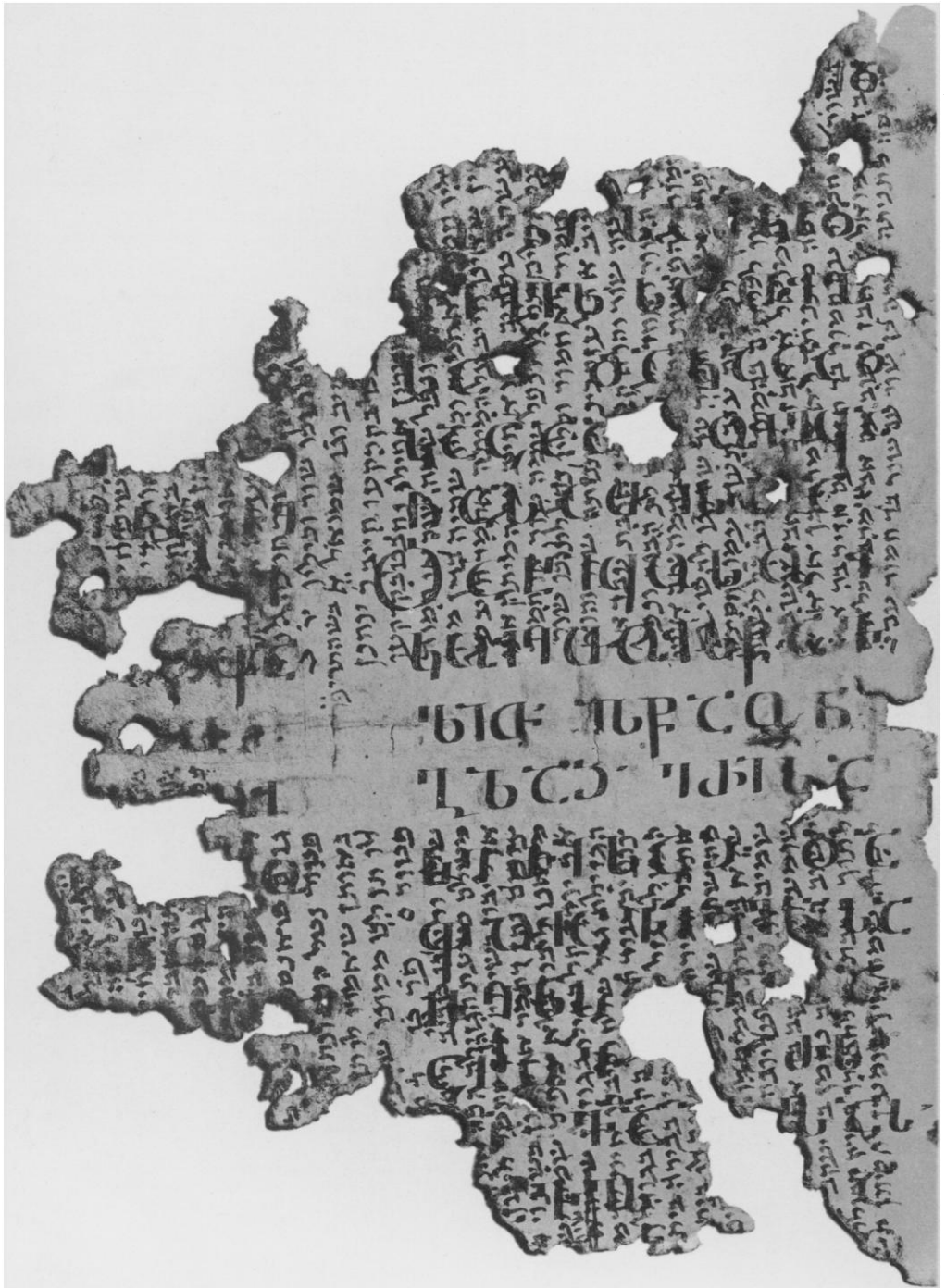


PLATE 2. Cambridge University Library. Taylor-Schechter Ms. 12, 183:
Ms. Georgian 1 verso

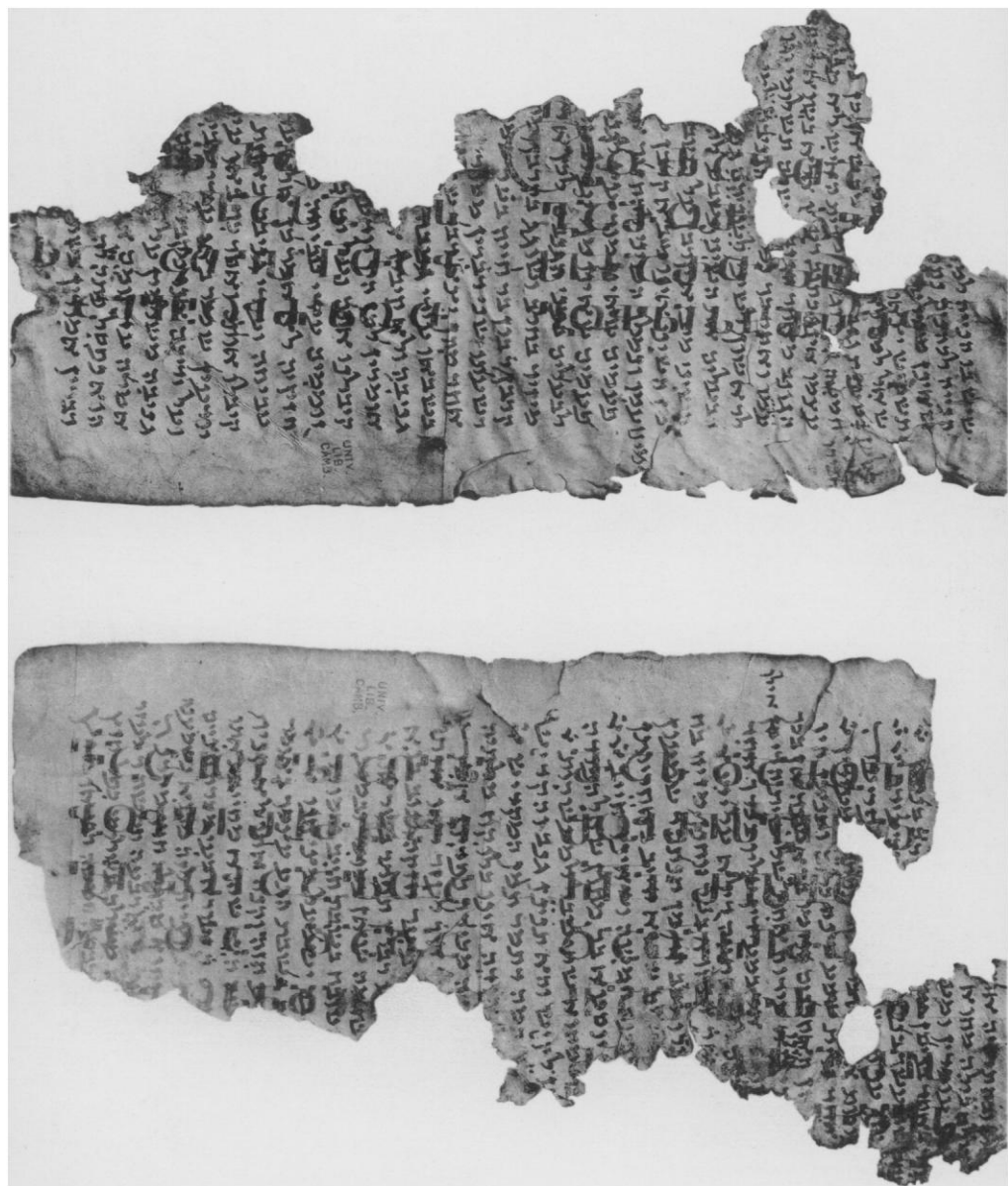


PLATE 3. Cambridge University Library. Taylor-Schechter Ms. 12, 741:
Ms. Georgian 2 recto



**PLATE 4. Cambridge University Library. Taylor-Schechter Ms. 12, 741:
Ms. Georgian 2 verso**

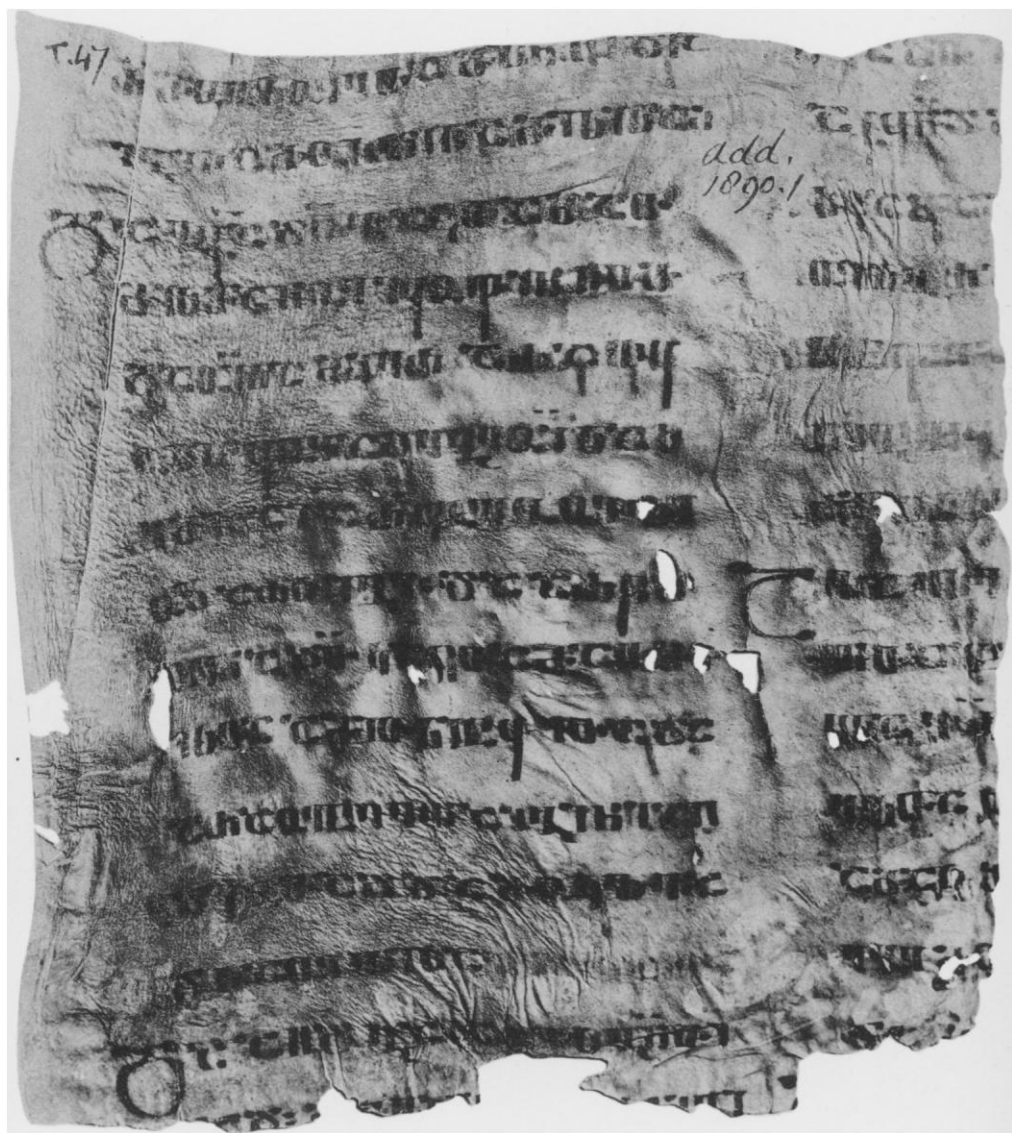


PLATE 5. Cambridge University Library. Ms. add. 1890.1
Ms. Georgian 3 recto

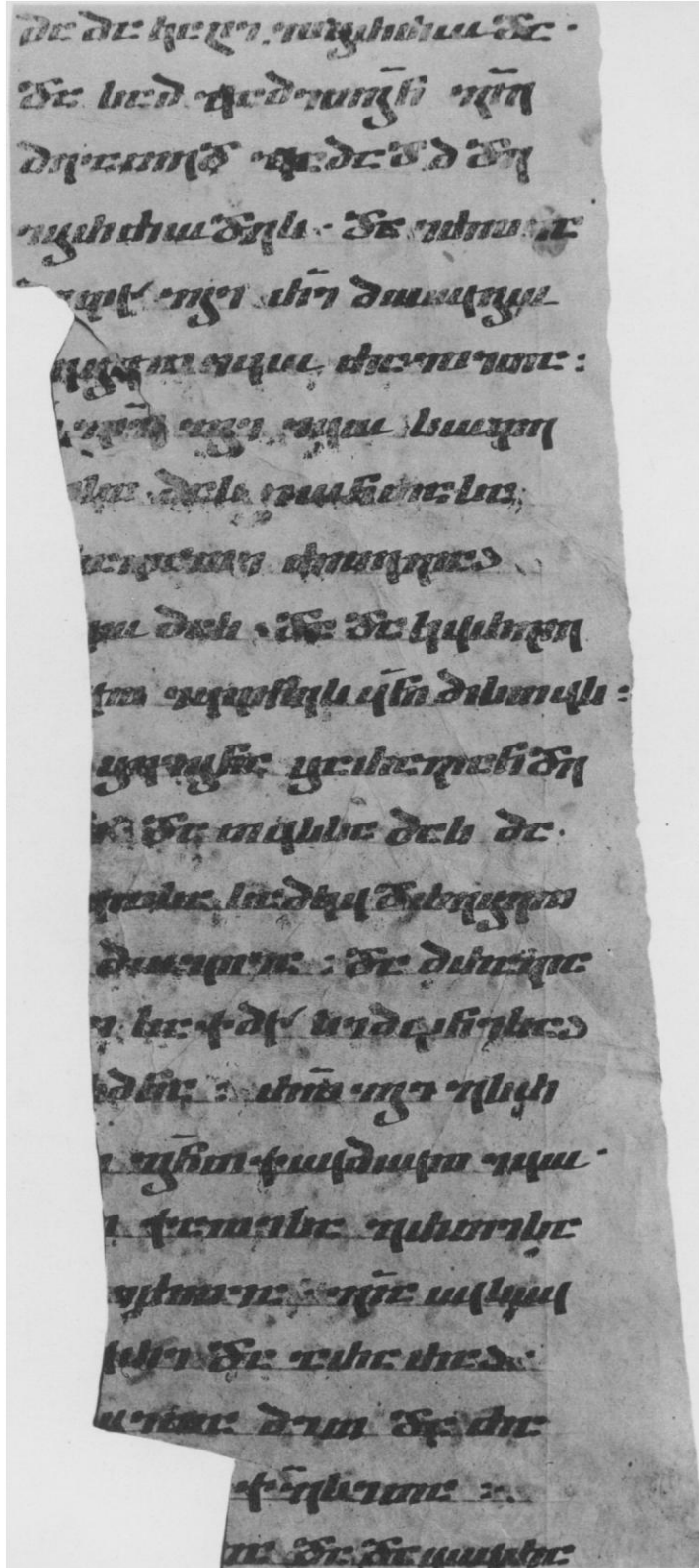


PLATE 6. Cambridge University Library. Ms. add. 1890.3

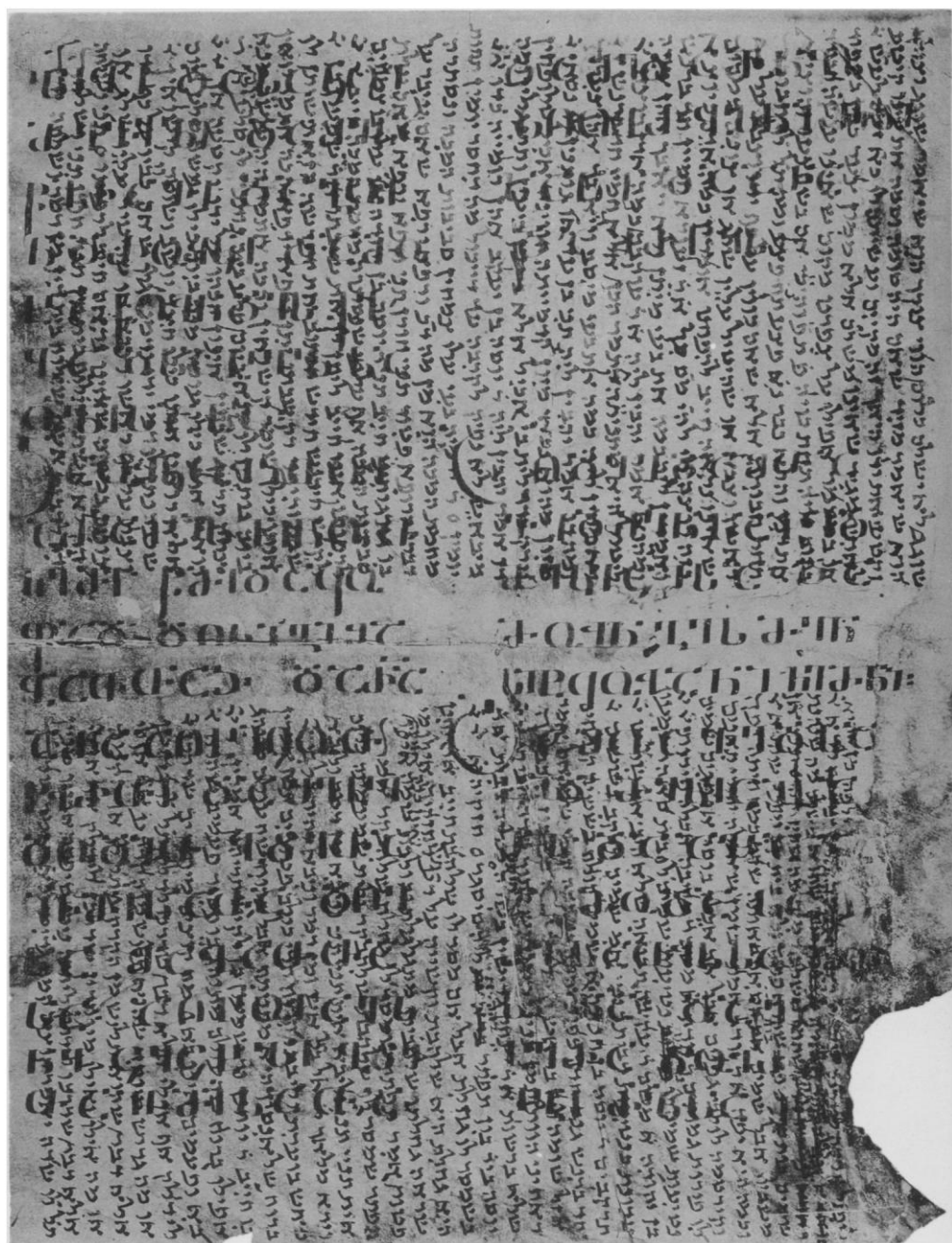


PLATE 7. Bodleian Library, Oxford. Ms. Georgian C 1 =
Ms. Hebrew 2672 recto

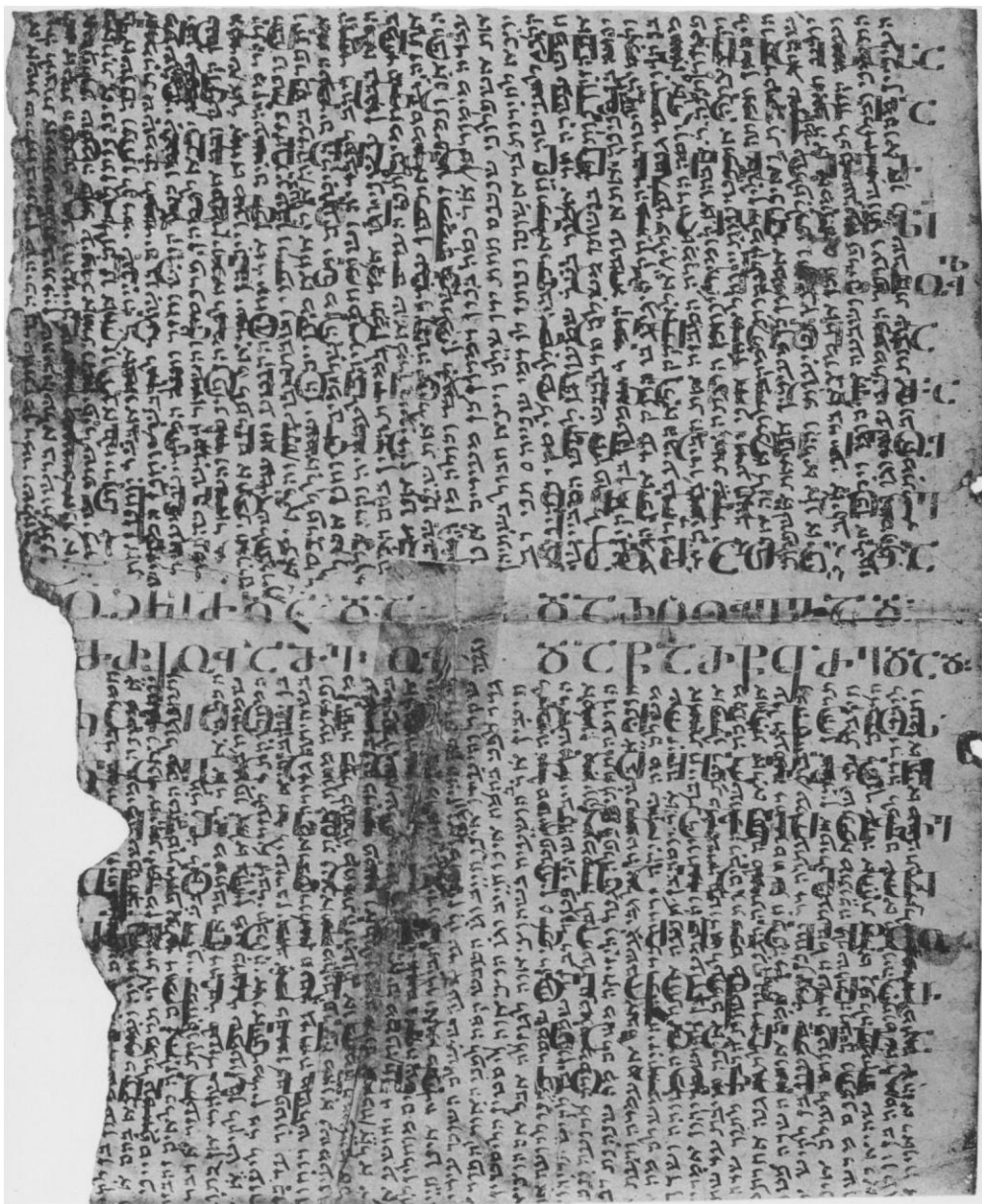


PLATE 8. Bodleian Library, Oxford. Ms. Georgian C 1 =
Ms. Hebrew 2672 verso

]მნათობთა ციხა
]გინა დაბადებულ
]ზღუასა შ^ა გინა
 [მ]დინარეთა : ა^ად ესე
 ხ^ა მნებავს თ^აქნ გან

καὶ τοῖς ἐν τῷ οὐρανῷ φεύγουσιν
 ἄστροις, ἢ κτίσματι ὄντι ἐν θα-
 λάσσῃ ἢ ἐν ξηρᾷ ἢ ἐν ποταμοῖς·
 ἀλλὰ τοῦτο μόνον θέλω ὑμᾶς·

verso f.2a

რ^ა უვარ ჰყვოთ
 რ^ალსა ჰტქჳან ქ^აე
 რ^აი იგი გმობდა და
 ყო თავი თჳსი ღ^ათ
 და ესე ხ^ა თქუთ ვ^ად
 კაცი არს ჯ^არცემული
 იგი და არა ღ^აი:
 ხ^ა წ^ათა მ^ათ მ^აღწამეთა
 ჰქ^აეს მეფესა . ჩ^ან
 ყი^ასა ქ^აყ^ანისა ჩ^ანისა
 თჳს და ნათესავთ[ა]
 ჩ^ანთა თჳს და თა[ვთა]
 ჩ^ანთა თჳს უმჯ[აღმეს]
 მიგიგოთ . და . [
 ოთ და ად[
 კეთილი ად . [
 რ^ალსა მიმ . [
 რწმენა და [
 ვიდეთ . გ[
 მართ ღ^ათ[ისა
 და ძისა მი[ხისა
 ქ^აეს ო^აისა[
 ხ^ალსა წ^ად[ისა
 ველს მყო[
 ყ^ალთაჲსა[
 და არა უფ[
 მოღუაწებ[ხარ]
 წმუნოების[
 უფროჲს და[ადვია]
 რ^ათ ი^აჳ ქ^აე . რ[
]შ^ან მ^არ იგმობვი . [
 სამეფოთ იდიდებო[
 სიტყ^ა და ძ^ამ ღ^აჲ . რ[^ა]
 გ^არცოელ იქმნა

ἀρνήσασθε τὸν λεγόμενον Ἰησοῦν,
 βλασφημήσαντα τοιαῦτα τοῦ
 ποιῆσαι ἑαυτὸν Θεόν· καὶ ἵνα μό-
 νον εἴπητε ὅτι ἄνθρωπός ἐστιν ὁ
 σταυρωθεὶς καὶ οὐ Θεός.

οἱ δὲ ἄγιοι μάρτυρες τοῦ Θεοῦ
 εἶπον· Ὅτι ἐρ ἑαυτῶν καὶ παντὸς
 τοῦ ἔθνους ἡμῶν, καὶ πάντων τῶν
 διαφερόντων ἡμῖν, ἀπολογούμεθα
 καὶ μαρτυροῦμεν καὶ ὁμολογοῦμεν
 τὴν καλὴν ὁμολογίαν εἰς ἣν ἐπι-
 στεύσαμεν καὶ εἰς ἣν βεβαπτίσμεθα,
 εἰς Πατέρα καὶ Υἱὸν καὶ Ἅγιον
 Πνεῦμα καὶ οὐκ ἀρνοῦμεθα τὴν
 οἰκονομίαν. ἀλλὰ Ἰησοῦς ὁ ὑπὸ
 σοῦ βλασφημηθεὶς, ὁ εἰς τῆς Ἁγίας
 Τριάδος Θεὸς Λόγος ὢν, σαρκω-
 θεὶς

verso f.2b

ჩონ თონ უკუანაბს
 გნელთა ეამთა . ა[.]
 რეზისა თონ[]
 ხლოისა თონ []
 მარ[]
 ქ[

ἐπ' ἐσχάτων τῶν ἡμερῶν διὰ τὴν
 ἡμετέραν σωτηρίαν ἐκ Πνεύματος
 Ἀγίου καὶ Μαρίας τῆς παρθένου.
 . . .

recto f.3

მტარვალთა მათ . რა
 აწუევდენ შეტყუ
 ვილსა მას გაიანესა
 რა ეტყოდის კართით
 შემართ რიფსიმ[ეს]
 ვოდ ყავ ნებამ მეფ[ი]
 ხამ . და ცხონდი შენ]
 ცა და ჩონცა : .
 ხოლო მან თავსიდეა სი[ტყუამ]
 იგი ძუმეულისა]
 მიმართ თვხისა]
 მიდგა და ეტყოდ[ა
 შედმართ : შვილ
 დავიტევინ შონ ქ . [
 შეგინებისა მაგის . [
 და იყავნ შონდა ძა[ლი
 ნუ იყოფინ შონდა
 ვომცა გამოჭგ[დე
 მის გონ ცხონებისა დ[თონ]
 ხამსა . და ვორ მცა[შენ და]
 ემკვდრე წარმარ[
 ლსა ამას . [
 ვე არა რამ[
 დღეს არს დ[
 წარგდეს : .
 და ვორ გოლის[ხმა ყვ]
 ეს ვოდ უფრ[ომს და]
 გონაკრძალებ[დ
 ასწავებს : დ[
 ქვამ და სცე[

. . . the executioners, that
 they should burn this deceitful
 Gaiané. That he should speak
 inward from the door to Rhip-
 simé: "Do the will of the king,
 and live both thou and we."
 This one took the word to her
 foster-father and spake in-
 ward: "Son, may there be
 forgiven thee the defilement
 of this [woman], and may
 there be unto thee [power]
 that this not be unto thee, so
 that thou mayest pass from
 this life to the life of God and
 so that thou mayest inherit.
 . . . This . . . naught . . . to-
 day is and [tomorrow] shall
 pass away.

And when they understood
 that . . . were more con-
 firmed . . . teaches . . . stone
 and smoke.

verso f.3

მამაკაცი ჰბრძოდა The man contended, and
 და სამ ჟამით გონ ვჳე from the third hour to the
 მეათედ ჟამადმდე tenth hour they contended.
 ბრძოდეს. და იძლია And the king was defeated
 მეფე იგი რთი მღუგღ who . . . with force . . .
 . .]ებელ იგი ძალითა while he was in the country of
 .] ვჳე იგი იყო სოფე the Greeks . . . the future
 ლსა მას იონთასა victory . . . and all were as-
]მავლი ძლევაჲ tonished at him. And he
]. ო მას და დაკვრვე bound on the diadem, and
 [ბო]ჯლ იევენეს ყონი მის თჳს: unto his own paternal heritage
 [და]შეიბნა შარავანდე he came, and many a deed of
 [დი]. და თჳსსა მას მა valor did he perform, for he
 [მო]ჯლსა სამკვდრებელ was thus famous . . . of one
 [სა] მოიწია: და მრავა woman . . . he was con-
 [ლი] საქმეს სიმგნისაჲ quered, like a puling child
 ქმნა: რთლ იგი ესრ (πῆριος) and nothing . . . by
 [ე]თ გონთქუმულ იყო . the power of Christ. . . and
 . . ქალისა ერთისა became weary . . . went forth
 [.] იძლია . გოა უბუ . . . and commanded to bring
 [ხო]ჯრი და არა რაჲ . in . . . of Gaiané . . . a cangue
]ბითა მით და ძა . . . his and thus . . . they
 [ლითა]ქჳესითა : . brought him.
]ია და დაშურა
]. ნდა . გამოვი
 [და]. ე. და უბრძა
 [ნა მო]ყვანებაჲ ნე
]მის გაიანესი
]. ბად საგივი
]. მისსა . და ეგ
 [რეთ მ]ოიყვანეს იგი .

GEORGIAN MS. 6

(MS. Add. 1890.4)

Two conjugate leaves of thin white parchment, somewhat yellowed. The two inner upper corners are gone. Ink blackish brown. Headings in pale red asomt'avruli capitals. One column, with 33 lines to the page. Rounded, sloping, rather small and compressed nuskhuri. 250 by 214 mm.; script 188 by 150 mm. Fragment of menaion for April. Saec. xii-xiii.

inc. (-def.) . . . ელებითა · ყოღ ქებულნო მწუმენო.

f. 1 v. თო აპრილსა იოე . წოთა მცქლთა არისტარხო: პოდი და ტროფიმოასი. April 15. The holy apostles Aristarchus, Podius, and Trophimus.

f. 2 v. თო აპრილსა იოვ: წოისა მწომისა საბა გოჯთისაჲ. April 16. The holy martyr Saba the Goth. des. (def.-). გვრგვნიოთა შემკობილი [მ]ეუფისა ძალთაჲსა წოე.

GEORGIAN MS. 7

(MS. Add. 1890.5)

Pair of conjugate leaves, of which the lower inner corners have crumbled away with damp. Parchment thin and grayish yellow. Ruled on skin side lightly with sharp point. Triple guide-lines in outer margin, double ones in inner; 30 lines to page, script in one column. Ink brown; headings in carmine. 234 mm. by 188 mm.; script 180 by 125 mm. Small rounded flowing nuskhuri.

inc. ანგოლი მმოათა გნზრზათა ქდოგი გიოთა ანგელზოთ მოვრისძოთა (*blurred*) გმონი მონოთა შნთანნი ისმინენ . . .

f. 1 v. კრკეზა მეხუთე [სა].

f. 2 r. ღრშაბათსა მეექუსესა ხუჭდრნი.

f. 2 v. at foot of page mutilated adscription in old mkhedruli in gray-black ink (3 lines): des. ms. მარხვამ მკლვლი (*word uncertain*) ვნბთაჲ მღ . . . /

Date ca. saec. xiii; part of Triodion for Lent.

GEORGIAN MS. 8

(MS. Add. 1890.7)

Two connected leaves of grayish-white parchment of medium thickness. Script medium sized, sloping, rounded, and ligatured nuskhuri. Ink brown; headings in cinnabar. One column, 32 lines: 220 by 175 mm., script 156 by 124 mm.: double guard-lines on both sides.

inc. წონო და მოგუფენს საცნაურსა . . .

f. 1 v. თაა ივლისსა ბო: წიზა ღმთის მშობელისა სამოხლისა დადებამ და თაყუანის გემაი ვლქრნას (sic). July 2. Deposition of the Robe of the holy Theotokos and its adoration at Blachernae.

f. 2 r. თაა ივლისსა დო: წიზა მამისა ჩწიზა . ანდრეა კრიტელისაი. July 4. Our holy father Andreas of Crete. des. სიბრძნითა ზეგარდამდითა აღივსე წოღ და პური სლჳისი Part of menaion for July 2-4: ca. saec. xiii.

GEORGIAN MS. 9

(MS. Add. 1890.6)

One leaf of parchment, thin and somewhat yellowed. Ink black, headings in vermillion. 27 lines to a column. 228 by 165 mm.: script 175 by 125 mm. Niskhuri, upright and pointed, slightly sloping, considerably ligatured, like hand 1 of Codex Tiflis Ecclesiastical Museum No. 51. Double guard-lines, faint ruling on skin side. Probably saec. xii-xiii.

Part of menaion (probably of Georgios Athonites) for September: inc. . . ანმანათლებელად ჩწნდა მხსდო . . .

fol. 1 r. სეკტენბრსა: კწზ: წიზა კალისტრატესი: და მოყუასთა მიხთა. September 27, St. Kallistratos and his companions. des. ზემთა წებსა და საზღვარ. Brief adscription in the outer margin by a later hand on fol. 1 v.

GEORGIAN MS. 10

(MS. Add. 1891.1)

One leaf of pinkish bombycine oriental paper, rather thin and much worn. Ink is brown and faded and has eaten holes through the paper. 37 lines to a page: 2 columns. 375 mm. by 290 mm.; script 305 by 220 mm.; 15 mm. between columns. Saec. xiii-xv. Text of a homily dealing with New Testament subjects (Nicodemus and the crucifixion are mentioned) probably by John Chrysostom. Large rounded nuskhuri, somewhat sloping, of the Gelati type. Very imperfect accents used, but simple punctuation.

inc. სხ[ლ]ამსა და უგორცობ^{ნი}. The end is so damaged that no sense can be made out.

GEORGIAN MS. 11

(MS. Add. 1891.2)

A Georgian letter on rough, ribbed white paper in მკედრული (secular) characters, 200 mm. by 188 mm. No visible watermark in the paper. Ink black. Date ca. 1800. Contents of private character; სტამბოლი Stamboli is mentioned. The edge of the letter is cut away and the signature is lost. Was written დაიწერა ეს წიგნი მარიობის თვის ცამეტსა. "This letter was written the 13th of the month of Marioba"; no year is preserved.

One other manuscript is classified with the Cambridge Georgian fragments. This is ms. Add. 1890.2(10). It is, however, not Georgian at all, but consists of two damaged vellum folia with Armenian texts in small, sloping ardzanagir capitals.